

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

'If ye love me, keep my commandments.'—JOHN XIV: 15.

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DISCOURSE BY ELDER FRANCIS M. LYMAN.

THE following discourse was delivered by Elder Francis M. Lyman, at the Utah Stake Conference, Provo, Saturday, January 16, 1897.

It affords me very great pleasure, my brethren and sisters, to meet with you in this conference, and to listen to the reports of President Partridge and President John. These reports give us to understand partially the condition of the people, and the Spirit of the Lord, I trust, will enlighten us further so that in speaking to you we may give such instruction as will tend to strengthen our faith in this great work. I presume that the object of organization, of authority and of Priesthood in the Church is for edifying the Church and strengthening the faith of the people, that it may be a living faith; for living faith is productive, progressive and saving, while other faiths are not. We should be active and engaged constantly in performing works of righteousness. I believe the secret of success to us as individuals and to the Church is the constant labor of the members, their devotion and fervency; and that the Church advances and develops in proportion to the works performed by the people. I find here on the 219th page of the Doctrine and Covenants some scripture:

For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

I understand, my brethren and sisters, that when we become members of this Church it is important for us to be anxiously engaged in this good

cause and in bringing to pass much righteousness. We are under obligations to be workers. We have been warned, and have been blessed of the Lord with a measure of faith, and the measure of that faith is determined by our devotion as individuals, exercising the agency that God has given us and the power with which we are naturally endowed; for we have power within ourselves to do right and to work righteousness. We may put ourselves in condition to receive faith from the Lord, to receive from Him the power of the Holy Ghost, and to be endowed in a manner superior to people who have not entered into covenant with the Lord. If we take stock of ourselves to-day we will find that we receive of the Lord faith, intelligence, wisdom and revelation in proportion to the exercise of that native power which God has endowed every human being with. The Gospel of Jesus Christ is the law of liberty, the perfect law of liberty. There is no compulsion exercised by the Father upon the souls of the children of men.

We have perhaps three hundred people here this morning in this Tabernacle—I am informed there are five hundred. I hope there are, because I would like to have a great many people hear me. I do not come here very often, and the more there are here the better. We like to be heard by a great many people; for when we visit you and labor with you, we labor as the servants of the Lord. We are in the service of our Master. We are not here on our own account. We have not even called or appointed ourselves. But our heavenly Father has called, empowered and appointed us to this ministry. We are very anxious that the Latter-day Saints should be under the sound of the voices of inspired men; for that is a great blessing. What a blessing it was to brethren who could sit under the sound of the voice of the Prophet Joseph and hear him talk, and also the Apostles who were associated with him in the early history of this Church! What a great blessing it has been to the people who had the privilege of listening to the voice of the Prophet Brigham Young during his long presidency, and to the voice of President John Taylor, and to President Woodruff and the Apostles! It is a precious privilege, a privilege that cannot be so generally enjoyed by all the people in the future as it has been in the past; for the people are becoming widespread and numerous. The Stakes of Zion are numerous, there being thirty-seven in the Church, and five hundred Bishop's wards; and the Church has become a very important organization—the most important organization upon this earth to-day. I say therefore the more that are here the better. I thank the Lord there are five hundred. It is a splendid improvement, and I felt encouraged this morning when I saw the people pour into this Tabernacle, although there is plenty of room left. We have received of the Lord His favors and blessings, and the light and inspiration of His Holy Spirit. The Church has been in training now for sixty-six years and over. There are a few members who have been in the Church nearly that length of time; possibly there may be some in the Church to-day who have been sixty-six years in it, and others for a great number of years. But the members of the Church have become fairly well established; and it is the experience and training of the members of the Church that determines as to the solidity of the Church and its advancement.

Not that I would feel that when the Church was made up of but few in number, the Lord could not maintain it; but I argue, from our experience in early times, the people were untried and unproven. But it is not so now. The Church is numerous, and the people have long been tried, well tried, and proven. The doctrines and discipline of the Church are so well understood by the people, and we have passed through stages of trial and experience; for there are points that are like the narrows in the road occasionally, and it is a question as to who will be able to stand and go through the narrows and endure the hardships and the trials and the onslaught of the enemy that is arrayed against us, the power of Satan that is arrayed against us and against our heavenly Father, and has been arrayed against Him and His purposes on the earth from the very beginning, and will be until the end, until Satan's power is finished upon this earth. But we can determine ourselves individually as to what strength and power of endurance we are possessed of. We can determine why we do not possess more, why we are not stronger, why we are not better established and fixed in the Gospel than we are. For, though the strength that we have comes from the Lord, it depends upon us as to the measure of that strength and faith that we receive, upon the exercise of our judgment and upon the execution of the will of God by each of us; for the power is in us, in connection with our agency, to bring to pass much righteousness. And we are expected to be occupied therein. I have noticed how ready and willing our heavenly Father is to bestow strength and faith upon us, and how quickly it is done, when we put ourselves in proper condition, as we are able to do. I say that every man in this Church is able to put himself in a condition to receive what the Lord has to bestow upon him. We have ability, for we are the sons of God. We inherit life from Him, and spirit and faith, understanding and wisdom. As natural men, mortal, fallen men, we are endowed with a measure of understanding, intelligence and power, every particle of which comes from our heavenly Father. But He has yielded it to us; we are entitled to it; we inherited it; for we are His sons and daughters, and we inherit what He has and the power that He possesses. We are like Him; we are His children, born as He was born, and tried and proven, and having like experience as that through which our forefathers have passed, and our brothers and sisters who have gone before us in the early generations of men. We inherit in common with them, and we have the power to serve the Lord and to keep His commandments, or we have power to reject them. There is no compulsion upon the souls of the children of men. There is no compulsion upon us when the Gospel is presented to us as to whether we will receive it or not. Every man exercises his own agency and his own judgment. And after we have surrendered and have received faith from the Lord, and have entered into covenant with Him to serve Him and keep His commandments, it depends then upon us as to whether we will continue in His service or not. As we came freely and of our own choice into the Church, and have taken these obligations upon us, so are we just as free to go out of the Church and desert the Church whenever we please. That is the liberty that we enjoy, and the Gospel does not deprive us of it, and never will. This

agency will endure, and the power in us will endure, and will increase with our knowledge and with our experience.

Now, it is very desirable, my brethren and sisters, not only desirable and pleasing to the Lord, but it is very important to us as individual members of this Church, to know that we are actually progressing, and that we are faithfully laboring for the salvation of the souls of men; first, our own souls. Man should first save his own soul. I think if we turn to the history of any of the men whose record may be seen and read in any of these books, (Bible and Book of Mormon) you will find that where one has become a devout laborer for the salvation of the souls of men, there has been wrought salvation in his soul first. The first soul to be saved with me is my soul. I say the first soul to be saved with our Savior, the Messiah, was His soul; and it required the devotion and humility and determination that possessed His soul before He could come to be my Savior and yours. He had first to work out the salvation of His own soul, as every other son of God has had to do. But He was the senior. He stood next to His Father. He was our Elder Brother. And as He had first labored and secured His own salvation, He became the Prince of saviors. He was worthy to come as the Savior of all saviors, the Lord of all lords among the children of men; for in valiancy He was valiant; He was valiancy itself; He was obedient, He was devoted, He was the very personification of humility and of integrity and obedience. He surrendered His whole soul entirely to the will of the Father. There were no questionings in His mind. If the time had ever been in His life that questions had possessed His soul, as they have possessed the souls of great men, all questions had been settled, and He had passed that line. When a man hath gone so far he has passed the danger line, and Jesus, our Elder Brother, had accomplished this; and He had done it in His own proper person and spirit, by His own devotion and faithfulness, by His own serenity of mind and spirit, and His deep and undying devotion to His Father who dwelt in heaven. And the reason that He stood pre-eminently above all was because that He had outstripped all. He had done more than all. He was first and foremost, and the greatest, the champion, the chief! Between Him and His Father all chances of division and separation had vanished; I might say all possibility of it had been dismissed. He had thus proven Himself. But first, as I would draw your attention to—first saving Himself, securing His own standing and fellowship with His Father. Then He was prepared to help others.

I will read a little to you from the life of Alma. He was giving instruction and exhortation to his son Helaman, the benefit of a father's counsel and experience. A thought I would not like to lose sight of came to my mind while Brother John was speaking of the primaries meeting with older people, and I will digress enough to speak of it here. Oh! how valuable it is for children to meet with their seniors, their fathers and their mothers, people who have experience. And if it be valuable for children to meet with their parents and have the benefit of their experience, knowledge and wisdom is it not just as true that it is profitable for the young people in Zion to meet with the older ones and the experienced, and to give ear to

them that the young may have the benefit of the experience of the aged! For, as I said, there are times in this Church when we pass through trying circumstances, that if we had time might be referred to in detail, where the people are thoroughly proven upon important points, and it must needs be that these times of trial should come, and that offenses should come; but woe to them by whom offenses do come! But when the Church has once passed through such an experience and has had a trial and proving, the great majority of the people will remember that. Still there is always with the Church a percentage of the people who are below the age of understanding. They grow up, and a generation comes along in a little season that knew nothing of those trials, and have not been tried and had experience. Then the time of trial comes again. It is necessary that these times of trial come. The experiences that this Church has passed through have been necessary for the proving and trial of the people. It was necessary that there should be an opposition, as there was an opposition in the councils of the Lord, when Satan led the hosts of the discontented against the Son of God and the Father. It is necessary that there should be opposition in this world. The very conditions that exist in this world are important and necessary for our trial and proving. And for this Church it is necessary for the leading Elders of the Church to have experience, and all the people to be tried also. But if we are wise as young men and young women in the Church we will be led and guided by the older ones and profit by their experience and listen to the wise and profitable sounds that they may utter in our ears, and profit by what they have endured; and it will take all that we can possibly learn from their experience to enable us to endure. If we are wise, we may learn from what others have experienced. But some of us are so dull that we need to learn by experience. We are not always willing to profit by the experience, examples, instructions and precepts of others. It is necessary that we should have some experience, and important that we should be tried. But the strength of the experience of the aged in this Church ought to be sufficient to preserve the young and the inexperienced and to prepare them to endure the trials that shall come upon them. But I was about to read some of the words of Alma. He says:

For I went about with the sons of Mosiah, seeking to destroy the church of God; but behold, God sent his holy angel to stop us by the way.

And behold, he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet, and we all fell to the earth, for the fear of the Lord came upon us.

But behold, the voice said unto me, Arise. And I arose and stood up, and beheld the angel.

And he said unto me, if thou wilt of thyself be destroyed, seek no more to destroy the church of God.

And it came to pass that I fell to the earth; and it was for the space of three days and three nights, that I could not open my mouth; neither had I the use of my limbs.

And the angel spake more things unto me, which were heard by my brethren, but I did not hear them; for when I heard the words, If thou wilt be destroyed of thyself, seek no more to destroy the church of God, I was struck with such great fear and amazement, lest perhaps I should be destroyed, that I fell to the earth, and I did hear no more.

But I was racked with eternal torment, for my soul was harrowed up to the greatest degree, and racked with all my sins.

Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell; yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments.

Yea, and I had murdered many of his children, or rather led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thoughts of coming into the presence of my God, did rack my soul with inexpressible horror.

Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

And now, for three days and for three nights was I racked, even with the pains of a damned soul.

And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now as my mind caught hold upon this thought, I cried within my heart, O Jesus, thou Son of God, have mercy on me, who art in the gall of bitterness, and art encircled about by the everlasting chains of death.

And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

And, oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain;

I would have you notice how quickly light doth come to the soul of man when relieved from sin and transgression, and the transformation from the depths of sorrow and condemnation to that of peace, joy and happiness supreme; the immediate transition by the penitent soul that has been pierced by the power of God and is redeemed by the atonement of the Son of God; how readily comes this change! Who cannot trust the Lord when such witness is before us of the blessing and mercy of the Father and of the Savior?

Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter, as was my pains. Yea, and again I say unto, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy;

Yea, me thought I saw, even as our father Lehi saw God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God; yea, and my soul did long to be there.

But behold, my limbs did receive their strength again, and I stood upon my feet, and did manifest unto the people that I had been born of God;

That change is to be born of God, and it required that very sentiment of humility and of obedience and of repentance possessed by Alma at that supreme moment, in order to bring about this birth, that he might be brought back into His presence and into His favor and fellowship from the condition of alienation that He had so long been in.

Yea, and from that time, even until now, I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost.

I feel that it is important to us as individual members of this Church to know that we are born of God, that we have been redeemed, that the Lord

has interfered in our behalf and brought relief to our souls, that our sins have been blotted out, and that we are laboring unceasingly for the salvation of the souls of men. I believe that the secret of success is our constant labor and devotion to the Lord; and men who are thus energetically devoted and faithful in their labors will not be led astray, will not be deceived, will not be overcome by the powers of Satan, and the snares that are laid at our feet will never entrap us. There is no security otherwise; for there are times that come in the experience of this Church that will try the souls of men. The Church will not be in danger. The Church has never been in danger. It was not in danger in the days of the Prophet Joseph. That is; it was in danger possibly, but there was no question and has never been in regard to the stability of the Church from the time the Father and the Son appeared to the Prophet Joseph and the Savior announced the establishment of His work upon the earth. There has never been a moment from then till now when there was any question in regard to the Church of Jesus Christ, and all who have entertained fears and whose knees have shaken lest something should come to the Church have shaken without occasion; for there never has been occasion. It has been the work of the Father; it has been the work of the Savior; it has been the work of the Holy Ghost, and they have established and set up this work to endure forever. There is nothing so sure and certain to be perpetual and eternal as the work that you and I are engaged in. It is the work of the Father. Men may pass, prophets and apostles may pass away from this Church; but the work will continue, and it will continue to increase and gain strength and power day by day, and will never grow less. Is there any danger then in connection with this Church? Yes, the very existence of the Church, so far as we are concerned individually, is fraught with danger. Danger to the individual, but no danger to the Church! And I want to announce to you as a keynote, that whenever you feel troubled and tremble in your souls for fear that the Church will be injured, know that you are in danger. I repeat, whenever you tremble for the Church you may know that you have serious occasion to tremble for yourself. You cannot hurt the Church. Nobody can hurt the Church. Have they not been trying it from the very beginning? Has not Satan with all the power that he could array been warring against this Church? Certainly. Has it ever been shaken? It never has. There has never been a tremor of the Church. The Prophet of God never trembled, never had fear or trouble in his heart in regard to the Church. He wept over His brethren, and was sorry and pained and distressed because of their foolishness. Men may be killed; men may die accidentally or otherwise; but the Lord introduced His work at the very right time, at the very season, and with the very proper persons, and there are always enough and always will be; for the Lord, when He undertook this purpose, He counted the cost, and He has known exactly when and where and how to accomplish His purpose, and has made no mistake. We have made mistakes, our brethren have made mistakes, and some have gone astray, and have gone to destruction; but the Church has not, neither has the Lord. If there are mistakes made, they are yours and mine, and we may suffer by them; but the Church will continue and endure, and there is no power on earth that can ever mar it in the least. So that we have something safe to rely upon, and we have in ourselves the power to be bringing to pass righteousness. Every man who is laboring with his might, as Alma says that he did unceasingly, and faithfully and obediently, as the Son of God labored, and hath in his heart that choice sentiment, "Thy will be done, O Father, not mine," cannot be shaken; but the man that has not that feeling and sentiment in his soul is not upon absolutely safe ground. This work is sustained by our Father, and so is every man who does the will of the Lord. God bless you. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 25, 1897.

**ALL OF GOD'S COMMANDMENTS GIVEN FOR A WISE
PURPOSE.**

It is quite generally acknowledged that the observance of the Sabbath as a day of rest is beneficial to man. Men who profess to have no religion may not appreciate its great spiritual benefit, yet they maintain that it is of considerable hygienic value. Intelligent people generally have been convinced that one day's rest each week is beneficial to physical health. It has been satisfactorily demonstrated that a man can do more physical or mental labor in a stated time by resting each seventh day than by remaining at the same work continuously without taking the sabbatic rest. The Lord's wisdom in ordaining that man should rest each seventh day is therefore widely acknowledged, because it is so readily discernible.

There is just as much wisdom in every other commandment of the Lord. Everything that He requires of His children is for their benefit. He never asks them to perform any ordinance or work that is without a purpose, or that does not bring them a blessing.

Mankind generally have not discovered the value of many of the Lord's commandments, because they have not obeyed them; and it is impossible for them to appreciate their value without obeying them. In Christian countries men have been required by the laws of the country to rest from their labors on the Sabbath day, and whether they observed it properly or not they have derived at least a part of the benefit it affords, and have been forced to realize its beneficial effect upon their physical being. Those who have obeyed other commandments or counsels of God, can testify to their beneficial tendency. When they obey, for instance, the Word of Wisdom, they discover that its object is not to deprive them of any of the pleasures of life, but is intended to add to life's happiness. They find that by being temperate, and by abstaining from the use of those things which the Lord points out as being unwholesome for food, they have better health, and consequently life is more enjoyable to them. They find also that by obeying the law of tithing they are not deprived of a part of the comforts of life they might otherwise enjoy; but on the contrary they receive more of the comforts of life by rendering obedience to this principle.

It is the same with every other requirement of our Heavenly Father. Each one is for the good of those who accept and obey it. Those who do not obey the commandments of God may not realize that they are all so

beneficial to man, but if they will only obey them in the proper spirit they will be fully convinced. - E. F. P.

NETHERLANDS CONFERENCE.

THE Netherlands Conference of the Church of Jesus Christ of Latter-day Saints convened in the Mission Hall, at Linker Rottekade 73, Rotterdam, Sunday, March 7, 1897.

There were present: President Fred. Pieper; Elders B. A. Denkers and Frank E. Hansen, from the Rotterdam Conference; G. J. Kruitbosch and Henry Kolderwyn, from the Amsterdam Conference; D. J. Nyveld and R. Jans, from the Arnhem Conference; William J. De Bry, from the Dordrecht Conference; Herman Van Braak and Klaas Jangsmia, from the Groningen Conference; and Elders J. B. Ripplinger, Albert C. Robinson and A. Van de Graaff, from the Liege Conference in Belgium, also a good attendance of Saints from the different branches in the mission as well as a good sprinkling of strangers, a few of the latter paying their railroad fare from other cities to attend our meetings.

At the morning meeting President Pieper arose and made a few opening remarks, and stated that the reason why we as Latter-day Saints were assembled in this Conference was to show our love for our Maker and to praise Him for the many blessings we enjoy, and urged those that were under the sound of his voice to take heed of what the servants of God may be led to say.

The speakers that followed were: Elders D. J. Nyveld, J. B. Ripplinger, G. J. Kruitbosch, A. Van de Graaff and Rüdolph Jans.

"O My Father" was then nicely rendered by our local choir, recently organized under the able leadership of Brother Willemstyn.

At the afternoon meeting the speakers were, Elders Klaas Jangsmia, H. Kolderwyn, Herman Van Braak, W. J. De Bry and B. A. Denkers.

Conference again re-convened at 6 p.m., and the hall was filled to overflowing. After sacrament was administered by Elders Kruitbosch and Kolderwyn, Elders F. E. Hansen and A. C. Robinson occupied a short time. The general authorities of the Church and the presidency of the European Mission, and the President and Elders of the Netherlands Mission were then presented and unanimously sustained by the Saints. The Elders were assigned to their fields of labor as follows: F. E. Hansen and Klaas Jangsmia, to labor in Rotterdam; G. J. Kruitbosch and H. Kolderwyn, in Amsterdam; Herman Van Braak and B. A. Denkers, in Groningen; D. J. Nyveld and R. Jans, in Arnhem; W. J. De Bry, in Dordrecht; J. B. Ripplinger and A. C. Robinson, in Liege, Belgium; and A. Van de Graaff in Brussels, Belgium.

The remainder of the time was occupied by President Pieper. The speaker pointed out many blessings that we as Latter-day Saints will receive by attending to our duties, and also referred to the necessity of prayer, and the proper manner of attending to that duty. The choir then sang "Nearer My God to Thee" and the Conference was adjourned for three months. The Holy Spirit was continually in our midst during the

day and all that attended went their way rejoicing; and the strangers that were in our midst gave us the assurance that they would investigate the principles of our glorious Gospel.

A Priesthood meeting was held on Monday morning at Isaak Hubertstraat 120, at which the Elders reported their labors for the past three months. Much edification was given by the explanation of the duties that we as servants of God must perform, by President Pieper, and each of the Elders expressed the desire to work with renewed vigor.

FRANK E. HANSEN, Clerk of Conference.

JOSEPH SMITH'S DIVINE MISSION.

ANCIENT PROPHECIES FULFILLED THROUGH HIS MINISTRY.

THE gathering of Israel in the last days is predicted by many of the ancient prophets. Speaking of this gathering, Jeremiah records the words of the Lord as follows: "I will take you one of a city and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. iii: 14, 15.) The same prophet also declares further the words of the Lord on this subject: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase." (Jer. xxiii: 3.) Many other prophets made similar predictions concerning the gathering of Israel in the last days. The Savior said to His disciples that His elect should be gathered together "from the four winds, from one end of heaven to the other." (Matt. xxiv: 31.) St. John, in his Revelation concerning what should take place when the judgments of God should be poured out upon the wicked of the earth in the last days and when Babylon should fall, says: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." It is clearly evident from the predictions of the ancient prophets that the Lords' people should be gathered together in the last days. In a revelation given to Joseph Smith in September, 1830, the Lord said to him: "And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand when the earth is ripe: and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth."

Ever since the revelation from which the above extract is taken was given, the Latter-day Saints have been coming together to a central gathering place. That they should thus gather is a doctrine which was taught by the great Prophet Joseph Smith.

It is a significant fact that there are no other people than the Latter-

day Saints who make any profession that they have been commanded of the Lord to gather together, nor are there any Christian sects aside from the Latter-day Saints who are making any efforts with such an object in view.

There is something most remarkable about this gathering that is taking place with those who accept the Gospel as taught by the Prophet Joseph Smith. When people accept the Prophet's teachings in regard to the principles of the Gospel they get the spirit of gathering, and instead of there being any necessity of urging them to gather with the body of the Church they have to be restrained from going in too great haste. While a love for kindred and for native country is natural to the human heart, those who receive the truth of this newly revealed Gospel, become filled with the desire to leave all and gather with the Saints. This characteristic is a strong proof that the Lord is working upon the hearts of mankind to bring about the fulfillment of His words through the ancient prophets. True to the prediction of Jeremiah, those who accept of the Gospel and gather to Zion are very frequently "one of a city, and two of a family." And in further fulfillment of the same prophecy, they are being fed "with knowledge and understanding." The Latter-day Saints are universally taught to understand the Gospel for themselves, so that they do not need to depend upon others, each one is thereby fitted to teach its principles. The way is also pointed out to them whereby they can receive a knowledge from heaven of the truth of the doctrines they are taught, so that they are not deluded nor misled by the teachings of men. The pastors who feed them with this "knowledge and understanding" are according to the Lords' heart, in this much at least: they labor to save mankind through the love they have for them. They do not "teach for hire," nor "divine for money." Their services are given freely, and the Gospel is taught by them without money and without price.

Not only do the Latter-day Saints believe in the gathering of their own people together but they also believe that the Jews will eventually be gathered to Jerusalem, as has been predicted in past ages. The Prophet Joseph Smith taught this, and in his lifetime took steps toward making preparations for the accomplishment of that great event.

To point out the fulfillment of another prophecy it will again be necessary to give an outline of the history of the Latter-day Saints from the time referred to previously. For that purpose another quotation is made from the writings of Joseph Smith:

"From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last named State a considerable settlement was formed in Jackson County; numbers joined the Church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circles and throughout our neighborhoods; but as we could not associate with our neighbors—who were, many of them, the basest of men, and had fled from the face of civilized society to the frontier country to escape the hand of justice—in their midnight revels, in their Sabbath breaking, horse racing and gambling, they commenced at first to ridicule, then to persecute, and, finally, an organized mob assembled and burned

our houses, tarred and feathered, and whipped many of our brethren, and finally drove them from their habitations, who, houseless and homeless, contrary to law, justice and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie. This took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government, and although we had warrantee deeds for our land, and had violated no law, we could obtain no redress. * * *

"Many of our brethren removed to Clay, where they continued until 1836, three years; there was no violence offered, but there were threatenings of violence. But in the summer of 1836, these threatenings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude. Jackson County was a sufficient precedent, and as the authorities in that County did not interfere, they boasted that they would not in this, which, on application to the authorities, we found to be too true, and after much violence, privation and loss of property, we were again driven from our homes.

"We next settled in Caldwell and Daviess Counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression by settling in new counties, with very few inhabitants in them, but here we were not allowed to live in peace, for in 1838 we were again attacked by mobs; an exterminating order was issued by Governor Boggs, and under the sanction of law, an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, etc. Many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword; and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women and children were driven from their own firesides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depth of winter), to wander, as exiles on the earth, or to seek an asylum in a more genial clime and among a less barbarous people.

"Many sickened and died in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans, and destitute.

"In the situation before alluded to, we arrived in the State of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity."

* * * * *

To briefly narrate the incidents connected with the history of the Saints from the time when the above account closes, the following extracts from a work on the subject are given:

"The persecution, suffering and slaughter to which the Saints had been subjected during the twelve years then past of their existence as a Church, are scarcely more than hinted at in the foregoing sketch. The spirit of bitter opposition which was aroused among Joseph Smith's acquaintances as soon as he made known that he had been visited by heavenly beings followed him unrelentingly throughout his life. No less than forty times was he arrested and placed upon trial on various charges made by his enemies, and yet in no instance was he proved guilty of any crime. During these harassing prosecutions he was many times imprisoned, and even confined for months at a time, subjected to chains and treated with all the severity that the most depraved and guilty criminal could merit. Nor did the persecutions of him and the Saints cease after they had fled to and found temporary refuge in Illinois. In poverty and suffering they located principally in Hancock County of that State. By their energy

and perseverance they built up a prosperous city, called Nauvoo, beautifully situated in a bend of the Mississippi River. Their numbers rapidly increased; the work of proselyting was carried on vigorously; their missionaries extended their labors to Europe, and thousands there joined their ranks and flocked to Nauvoo. The city was incorporated, with a liberal and comprehensive charter, by act of the State legislature; the militia was organized, also under charter of the legislature, as the 'Nauvoo Legion,' with Joseph Smith as lieutenant general, and in time it became a finely disciplined body of troops, about five thousand strong. Many beautiful and substantial buildings were commenced, the crowning one of which was a magnificent temple, in which to perform certain religious rites of the Church. But the demon persecution still followed the Saints. Their old Missouri enemies exerted an influence against them in Illinois and the spirit of bloodshed was soon as rife in that State as it had been in Missouri.

"The turf had hardly time to form over the graves of the victims of Missouri vindictiveness before the leaders of the Church, Joseph and Hyrum Smith, were assassinated in Carthage jail, while in the hands of the officers of the law, and under the pledged protection of Thomas Ford, the governor of Illinois.

"As there was no cause of legal action against them, a mob of State troops were permitted, by the passive treachery of the State executive, to answer the ends of premeditated violence. This occurred on the 27th of June, 1844, less than six years after the expulsion from Missouri.

"Thus died by the hands of assassins the most remarkable man of the age—a martyr to the principles of salvation which he established upon the earth!

"After the death of the Prophet, the leadership of the Church devolved upon the Apostles, with Brigham Young as their President. Doubtless the enemies of the Saints supposed that the death of their Prophet-leader would weaken and break up their organization. But there seemed to be, if possible, still greater energy displayed by them afterwards than before. The work on the temple was vigorously pushed. The Nauvoo Legion, under Brigham Young as lieutenant general, increased in numbers and improved in discipline. The population of Nauvoo rapidly increased, and the number of good dwelling houses and public buildings was greatly augmented. The land in the surrounding country, through the undomitable energy and untiring industry of the Saints, produced in abundance the means of subsistence.

All this did not suit the enemies of the Saints, who were eager for spoil, and had hoped to see the people abandon their property as they had done in Missouri, and flee for their lives. And that they might be compelled to do so, the most fiendish plots were laid and barbarous means adopted to blacken the characters of the Saints and make them appear abominable in the eyes of the public. Houses were burned, stock run off, and various other atrocities committed by the mobocrats, in the outlying and thinly-settled districts of the County, and reports circulated far and wide that the 'Mormons' were the guilty parties. Public indignation was soon aroused, and people on every hand were ready to wreak vengeance on the 'Mormons,' without stopping to investigate the stories. The Saints were in reality the sufferers; theirs were the houses burned, and the animals killed or stolen, and every day found them fleeing to Nauvoo for protection. Appeals to the governor were vain; the State troops stationed in the County were no protection; attempts of the Saints to get the truth before the public were useless, as the thousand-tongued lies traveled so much faster.

"Left defenseless in the hands of their enemies, the treachery that had brought the Prophet and Patriarch of the Church into the power of their assassins followed up the people. Nauvoo itself was repeatedly threat-

ened, and the citizens were almost worn out with standing guard at night for its protection.

"Hoping to secure immunity from persecution, the Saints finally agreed with the mob to leave the State in the early spring, the mob on their part promising to allow them to remain until that time in peace and give them a chance to dispose of their property.

"The mob, however, became reckless and impatient, and anxious to drive out and despoil the Saints. The leaders of the people saw that their removal could not safely be deferred until spring, and so captains of companies were designated, and those who could get ready were organized for traveling.

"The fleeing Saints began crossing the Mississippi River into Iowa on the 4th of February, 1846.

"As the Saints crossed the Mississippi River they formed a camp on Sugar Creek, nine miles beyond, and every day added many new arrivals from Nauvoo. They left the city about as fast as they could be ferried across the river.

"On the 25th of February, the companies began to remove westward from Sugar Creek. The remainder of the winter and the early spring were occupied in slow and painful traveling across Iowa, to the Potawatomie Indian lands, on the Missouri River.

"When it would seem as though the struggling Saints had all they could do to contend for existence with their untoward surroundings, Captain James Allen of the U. S. army, arrived in their camps, with a demand from the general government for a battalion of volunteers to serve in the Mexican war.

"That this was not an act of necessity on the part of the government, is evident from the prosperous condition of the nation at that time, and from an assertion made by Captain Allen publicly that there were hundreds of thousands of volunteers ready in the States.

"Husbands parted with wives, fathers with children, and brothers with sisters, in camps by the wayside, where tents and wagon covers partly sheltered them from the elements. The battalion reached Fort Leavenworth, preparatory to its march across the continent, on the first day of August. It numbered about five hundred and forty men.

"True to the self-sacrificing policy pursued by the Saints in their previous migrations, of the better able helping the poor, those who had reached Western Iowa, made constant efforts to assist their less fortunate brethren who remained at Nauvoo to follow them.

"On account of the better circumstances of the people, the loss of property was greater in the Nauvoo than in the Missouri persecutions. While the loss of life by direct violence was perhaps less, the subsequent loss was great, on account of the long period of destitution and hardship occupied in journeying to the only shelter left them—the mountain deserts.

"One thousand lives were probably sacrificed in the Nauvoo exodus and in the journey to the Rocky Mountains. The bones of the 'Mormon' dead are scattered along from the Mississippi River to the shore of the Great Salt Lake, and scarcely a monument is now left to relate its sad tale of bereavement or tell the name of the departed.

"The culmination of the Nauvoo exodus was designed by the Church authorities, from the beginning, to be the colonization of some remote and unoccupied portion of the American continent, where no white men would have a priority of right. No sacrifice of wealth or comfort was considered too great to get beyond the reach of mobs and persecution. This object was never lost sight of, either by the leaders of the Church or the people who composed it.

"Early in the year 1847, captains were appointed to organize and lead companies to the Rocky Mountains. In the spring President Brigham Young started west with one hundred and forty-two pioneers, in search of

a suitable place to permanently locate the camps of the latter-day Israel. No one of the company knew anything of the country over which they expected to travel.

"They were led by the inspiration of the Almighty to Great Salt Lake Valley, where they arrived on the 24th of July. They made a new road for six hundred and fifty miles, and followed a trappers' trail for nearly four hundred miles.

"With about four hundred Saints, Salt Lake City was commenced by erecting a fort occupying ten acres of land. The Twelve Apostles organized Salt Lake City into a Stake of Zion, with a Presidency, High Council and a Bishop, and then returned to Winter Quarters to help out their families.

"In the fall of 1847, about seven hundred wagons, laden with families, arrived in Salt Lake City, when the Stake organization went into effect.

"In the meantime the Mormon Battalion had been discharged at Los Angeles, on the Pacific Coast, one year from the date of their enlistment, without means to enable them to return to their families and friends. They had marched from Council Bluffs to San Diego, a distance of two thousand and thirty miles. Much of the route was over an unexplored, forbidding desert. The sufferings of the men and animals, from want of food and water, were most terrible.

"The arrival of this battalion on the Pacific Coast was opportune to the government, as it was just in time to prevent the re-occupation of California by the Mexicans, or perhaps its passing into the possession of Great Britain; and the credit of accomplishing for the American arms a march of infantry without a parallel in history, and saving thereby an empire to their country, is justly due to the Mormon Battalion.

"When Salt Lake Valley was first colonized, it was Mexican soil. At the close of the war with Mexico, in 1848, it was ceded to the United States. Soon afterwards a provisional government was organized and a State constitution adopted by a convention, under the name of 'The State of Deseret.' Under its provisions counties were organized, towns incorporated and bridges constructed across some of the principal mountain streams. New locations were explored, settlements made, and energy and economy rapidly developed the latent resources of the desert.

"In September, 1850, Congress provided a Territorial government for Utah, and Brigham Young was appointed governor of the Territory by President Millard Fillmore.

In the one hundred and seventh Psalm is a prophesy concerning a people who should be delivered from their enemies. It so accurately pictures the conditions and wanderings of the Latter-day Saints that its fulfillment is realized in their exodus from Illinois. The Psalmist says, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; And gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation."

The Latter-day Saints are the only religious body that has been gathered out "from the east, and from the west, and from the north and from the south." As before stated they are the only people who advocate the